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778 776 Beſides theſe pillars ſeveral other places are reckoned ſacred, ſuch as burning and ſmoaking mountains, hot ſprings, and ſome particular woods, which they imagine are inhabited by devils, whom they fear and reverence more than their gods.

771 825 All their opinions concerning both gods and devils are certainly very ſimple and ridiculous; however, it ſhews that they endeavour to give an account for the exiſtence of every thing as far as they are able; and ſome of them try to penetrate into the thoughts of the very birds and fiſhes; but when once any opinion is eſtabliſhed, they never trouble themſelves with enquiring whether the thing be poſſible or not. Hence their religion entirely depends upon ancient tradition, which they 777 believe without examination. They have no notion of a ſupreme Being that influences their happineſs or miſery, but hold that every man's good or bad fortune depends upon 775 himſelf. The world they believe is eternal, the ſoul immortal, and that it ſhall be again joined to the body, and live eternally ſubject to the ſame fatigues and troubles as in this preſent life, with this difference only, that they ſhall have greater plenty of all the neceſſaries of life: even the very ſmalleſt animals they imagine will riſe again, and dwell under the earth. They think 772 the earth is flat, and that under it there is a firmament like our's; and under that firmament another earth like our's, in which when we have ſummer they have winter, and when we 775 have winter they have ſummer. With regard to future rewards and puniſhments, they believe that in the other world the rich will be poor and the poor will be rich.

577 Their notions of vice and virtue are as extraordinary as thoſe they entertain of God. They believe every thing lawful that procures them the ſatisfaction of their wiſhes and paſſions, and think that only to be a ſin from which they apprehend danger or ruin; ſo that they neither reckon murder, ſelf-murder, adultery, oppreſſion, nor the like, any wickedneſs: on the contrary, they

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two days three times a day: this produces a purging, and generally gives great relief. After ſome time, if the cure is not completed, they repeat it again. They neither uſe lancets nor cupping glaſſes, but with a pair of wooden pincers draw up the ſkin, and pierce it with an inſtrument of chryſtal made on purpoſe, letting out as much blood as they want.

In pains of the back they rub the part affected before a fire with a root of the cicuta, being careful not to touch the joins, which they ſay would produce ſpaſms. In pains of the joints they place upon the part a little pyramid, made of a fungus which grows upon the birch-trees, and ſet the top of it on fire, letting it burn 'till it comes to the ſkin, which then cracks, and leaves a wound behind that yields a great quantity of matter. The wound they cure with aſhes of the fungus, but ſome give themſelves no trouble about it at all. The root of the anemonides, or ranunculus, they uſe to hurt or poiſon their enemies; and they likewiſe poiſon their arrows with it.

CHAP. XIX.

Of the BURIAL *of the* DEAD.

THE burial of the dead, if one can call throwing them to the dogs a burial, is different here from what it is in any other part of the world; for inſtead of burning or laying the dead bodies in ſome hole, the *Kamtſchadales* bind a ſtrap round the neck of the corps, draw it out of the hut, and deliver it for food to their dogs: for which they give the following reaſons; that thoſe who are eaten by dogs will drive with fine dogs in the other world; and that they throw them round near

near the hut, that evil ſpirits, whom they imagine to be the occaſion of their death, ſeeing the dead body, may be ſatisfied with the miſchief they have done. However, they frequently remove to ſome other place, when any one has died in the hut, without dragging the corps along with them. 764 775 768

They throw away all the cloaths of the deceaſed, not becauſe they imagine they ſhall have occaſion for them in the other world, but becauſe they believe that whoever wears the cloaths of one that is dead will certainly come to an untimely end. This ſuperſtition prevails particularly among the *Kuriles* of the *Lopatka*, who would not touch any thing which they thought had belonged to a dead perſon, although they ſhould have the greateſt inclination for it. The Coſſacks make uſe of this ſuperſtition to prevent one another ſometimes from ſelling ready-made cloaths, by aſſuring the buyer that they belonged to a dead perſon. 784

After the burial of the dead they uſe the following purification: Going to the wood they cut ſome rods, of which they make a ring; and creeping through it twice, they carry it to the wood, and throw it towards the weſt. Thoſe who dragged out the body are obliged to catch two birds of one ſort or other; one of which they burn, and eat the other with the whole family. The purification is performed on the ſame day; for before that they dare not enter any other hut, nor will any body elſe enter their's. In commemoration of the dead, the whole family dine upon a fiſh, the fins of which they burn in the fire.[1] 764

1. [Chapter XX, which discusses the three Kamchadal dialects was not translated "as they are very unintelligible to an English reader." Chapter XXI is in the Koryak File as Source 23.]

CHAP